The Tongue-in-Cheek Saga of the Fiber Optic Cord

by Eddie Gibbs, SWM Professor of Church Growth

A
ger an absence of six months from my office in the School of World Mission, I returned to
discover that there was an addition to the wall fixtures. From one wall a mysterious cable now protruded,
which had been neatly tied in a bow, suggesting that it had been bestowed as a gift by some generous benefactor. I de-
cided I had better make further inquiries, so a few days later
took the opportunity to mention to my dean that there was a
wire sticking out of my office wall. “Oh, that’s your new
fiber-optic cable,” he informed me. Not wanting to appear
either ignorant or ungrateful, I responded with a hearty,
“Thank you very much!”

I returned to my study to gaze upon and contemplate my mysterious cable. At this point in the saga I
need to give the reader some essential personal back-
ground for you to appreciate the significance of what
followed.

When I was a young child, my mother had always
called me “scatter-brained.” My father was away fight-
ing World War II, so he didn’t have much opportunity
either to confirm or to deny my mother’s assessment of
my mental state. But then when I began my schooling,
my term reports also mentioned that dreaded phrase,
“scatter-brained.” Eventually I began to internalize the
label, to the extent that I considered myself too scatter-
brained to remember history dates and events, too scat-
ter-brained to follow through an algebra theorem to the
triumphant QED\(^1\), too scatter-brained to parse French
verbs, and much else besides. My School of Psych
friends will appreciate how a demeaning label becomes
a crushing millstone, resulting in long-term damage to
one’s self-esteem. Later I wondered if my condition had
a neurological cause, resulting from tangled neurons
(Rosensweig, 1976).\(^2\)

But twenty-five years later I had a life-changing
experience when Tom Houston, a former missionary in
Africa, then director of the Bible Society, and soon to
become president of World Vision International, came
up to me after I had delivered one of my characteristic
scatter-brained seminars. He grasped both of my shoul-
ders and, looking me straight in the eye, said, “Eddie,
you are a Lateral Thinker!” From that moment the mill-
stone rolled away and I stood tall for the first time in my
life, no longer dismissed as scatter-brained, but now
highly respected as a LATERAL THINKER. Now we
can resume the saga....

Using my rare skills as a creative Lateral Thinker (as
distinct from those boring, predictable Linear Think-
ers), I decided to work further on the puzzle presented
by my fiber-optic cord by analyzing the technical term.
Untying the bow, I held the cable in my hands and started
with fiber. But that quickly proved to be a dead-end in-
quiry, because the cable clearly had no application to
textiles, knitting, or nutrition. So I moved on to the sec-
ond term, optic, which seemed more promising. I tried
to look down the cable strands, one of which seemed
almost translucent, but it was far too narrow for me to
see anything. Then the thought hit me: perhaps some-
one was looking from the other end to observe ME! I
thought of calling Security to confirm my suspicions,
but immediately abandoned the frontal approach for a
more subtle one.

First, I rested the end of the fiber-optic cord on a
book stand and stood in front of it pulling funny faces.
Then I took my Hebrew Bible off its shelf, and opened
the book in full view of the wire end to display the fol-
lowing text:

לפיירבר למועבר אברעה למסתיה כייסי לפורבר

My facial expressions demonstrated my intense con-
centration for the benefit of those who might be observ-
ing.\(^3\) Then I leapt to my feet in a dramatic gesture of
discovery and proceeded to write furiously, signifying
that I had achieved an academic breakthrough. I then
waited to see if anyone knocked on my office door to
inquire about either my state of mind or my intellect-
ual triumph. But no one came and the days passed. So
I was back where I started, and tied my fiber-optic cord
into a neat bow and left it as I had found it.

continued on page 3
ATTENTION RETURNING STUDENTS:

If you have received a Federal Application for Student Aid renewal form in the mail, it applies to the 1998-1999 academic year, beginning with summer quarter. You will be able to submit it, along with your Fuller Financial Aid Supplemental Application, in the Office of Financial Aid. Supplemental applications and FAST-AID loan applications are now available in the office. Returning students from all schools are required to submit their FAFSAs and other materials by March 6, 1998 for the 1998-1999 year. Also, you may prepare by completing your income tax returns as soon as possible.

SOROPTOMIST INTERNATIONAL OF L.A.

$3,000 fellowships for the 1998-99 academic year are available to women who are U.S. citizens and California residents, ready to contribute to society. Requirements: 1) Have a B.A. before Fall 1998, 2) Be enrolled in an accredited degree program, 3) Demonstrate academic achievement and financial need, 4) Have performed community service, and 5) Submit all application materials by March 1, 1998. Information and application packets are available in the Office of Financial Aid.

UNITED METHODIST GEORGIA HARKNESS SCHOLARSHIP

These grants, between $500 and $1,500, will be awarded to women over 35 who are preparing for second careers in ordained ministry as elders within the United Methodist Church. The award may be applied to studies, excluding D.Min. or Ph.D. work. Information, applications, and reference forms are available in the Office of Financial Aid. Applications must be received by the Division of Ordained Ministry by March 1, 1998.

INTERNATIONAL BAPTIST SEMINARY SCHOLARSHIP FUND

American Baptist ethnic seminarians whose initial language is not English may apply for these scholarships of varied amounts for which there is no application deadline. One can obtain eligibility information in the Office of Financial Aid. However, applications are available only through:

Rev. Perla D. Belo
National Ministries
P.O. Box 851
Valley Forge, PA 19482-0851
1-800-ABC-3USA, ext. 2468 or 2462.

FULLEARTHEOLOGICAL SEMINARY AUXILIARY SCHOLARSHIP

Scholarships for the upcoming academic year are available to students demonstrating Christian commitment and service, scholastic achievement, plans for future use of training, and financial need. Applications as well as further conditions of the scholarship are available in the Office of Financial Aid. Also, applicants must submit a Fuller Supplemental Application for Financial Aid packet (including a FAFSA or FAFSA renewal) for the 1998-99 academic year. All materials must be submitted to the Office of Financial Aid by March 1, 1998.

ROTARY INTERNATIONAL AMBASSADORIAL SCHOLARSHIPS

While available scholarships and application deadlines vary according to specific Rotary clubs, many scholarships cover complete funding for travel, study, and living abroad for an academic or calendar year. Some local clubs are currently accepting applications for the 1999-2000 academic year, and deadlines range between March and July of 1998. For more information, visit the organization’s homepage at www.rotary.org (where details and applications are available for downloading) or write:

The Rotary Foundation of Rotary International
One Rotary Center
1560 Sherman Avenue
Evanston, IL 60201.

CALVIN THEOLOGICAL SEMINARY GRADUATE STUDIES SCHOLARSHIP

$3,000 plus full tuition will be provided for a graduate of a seminary other than Calvin for one year of full-time study with a view to securing the Th.M. degree. Students who qualify for admission as candidates for the Th.M. degree are invited to apply. The award will be made on the basis of academic record, character, and promise of growth. The application deadline is March 1, 1998. For applications and more information, contact:

The Academic Dean
Calvin Theological Seminary
3233 Burton St., S.E.
Grand Rapids, MI 49546
(616) 957-6043

Financial Aid & Health Services

Financial Aid & Health Services is located on the second floor of Stephan Hall and can be reached by calling (626) 584-5421.
Please note the following course changes for the spring 1998 quarter:

**School of Theology**
(As of February 9, 1998)

**Deletions**
- PR511 Person and Practice of Ministry

**Modifications**
(Corrected information is in bold type.)
- DP504 Reformed Worship (Newstead, J.) MW 8–9:50 a.m.
- SP 583 Practicum in Spiritual Direction (Anderson, N.M.)
- ST 502 Systematic Theology II (Work, T.C.)
- ST540 Theology Through the Arts
  Attribute: IDPL

**School of World Mission**
(Note changes since February 5, 1998)

**Additions**
- MBS41 Communication of Innovation (Kraft, C.) 4 units, MW 11 a.m.–12:50 p.m. Prerequisite: MBS20 Note: this class was listed under deletions for the past 2 weeks. It has been re-added to the schedule with the prerequisite.
- MI702 Intro. to Tutorial Writing (Elliston, Shaw, Shenk) 0 units, F 10 a.m.–1 p.m. Note: This is a new course being added to Spring '98 and is required of all new SWM doctoral students and recommended for all SWM doctoral students. Students must concurrently register and complete an 8-unit tutorial in the spring quarter. Other note: This class was listed as a 4-unit class for 2 weeks. According to corrections just received from SWM Academic Programs, the class is now correctly listed.

**Deletions**
- MBS42 Communicating with Non-Literates (Sogaard, V.) 4 units, Intensive: May 4–15

**Modifications**
(Corrected information is in bold type.)
- MN523 Christian Ministry-Urban Social Problems (Chamberlain, S.A.) 4 units, Th 6:30–9:30 p.m. Note: Course meets at Bresee Institute in Los Angeles.
- MN575 Urban Practicum: Spirituality/Leadership III (Chamberlain, S.A.) 4 units, W 8–10 p.m. Note: Course meets at Bresee Institute in Los Angeles.

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**The Cable Guy**
continued from page 1

I thought that was the end of the matter until one day in the fall of last year. I was scheduled for my annual physical. Younger readers need to understand that when you are over fifty you are liable to receive additional intrusive procedures. (Reader discretion advisory—squeamish readers are advised to read the remainder of this paragraph quickly with one eye closed). I arrived at the doctor’s surgery duly purged and primed. At the end of the examination he approached me with a long rubber tube. "What's that for?" I asked with thinly disguised alarm. "It's to stick up your backside," he said with sadistic reassurance. "What is it?" I asked. "Inside the rubber tube is a fiber-optic cord—" I heard no more of his explanation, for at that moment the lights flashed in my Lateral-Thinking brain. A FIBER OPTIC CORD! "Well, I never," I said to the doctor, "You won't believe this, but I've got one of those sticking out of my wall at work. In fact, every office in Fuller Seminary has got one!"

When I returned to my office, I couldn’t take my eyes off that innocent-looking, wall-mounted bow. One problem with being a Lateral Thinker is that your mind easily fixates. I don't mind telling you, after my experience at the doctor’s I gave that cord a wide birth. And if you were to come into my office and inquire about my fiber-optic cord, I would reassure you that it is now out of sight and harm’s way behind a heavy metal file cabinet.

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**Notes**
1 Variously translated ‘quad erat demonstrandum’ or ‘quite easily done.’
3 This text from 1 Chron. 26:18 is translated by the KJV as “At Parbar westward, four at the causeway and two at Parbar.” Students wishing to work on this text as an Independent Study must first point the Hebrew text, then write five pages of grammatical notes and ten pages of exegetical notes, and submit their work to the Old Testament Department.
4 For the uninitiated this procedure is called a sigmoidoscopy. Don’t say I didn’t warn you!
5 At press time we learned that Dr. Gibbs now has some computer equipment connected to his fiber-optic cable. It should be noted that we learned this by walking to his office to retrieve this article on diskette because, contrary to Dr. Gibbs’ information, NOT every office at Fuller has those lovely cables in its walls.
Stassen Installation and dramatic reading based on Bonhoeffer’s Discipleship

The Fuller community is invited to the installation of Dr. Glen H. Stassen in the Lewis B. Smedes Chair of Christian Ethics on Wednesday, March 4, from 10 to 10:50 a.m. at the First Congregational Church. Scheduled during the Wednesday chapel hour, this service will include the presentation “Incarcational Discipleship,” a dramatic reading on why Dietrich Bonhoeffer stood against Nazism when others failed.

Stassen’s method for Christian ethics emphasizes that we are known by our fruits; that history is the laboratory in which different methods in Christian ethics are tested. Bonhoeffer’s ethics passed the test. Why? This installation service is open to the public. No reservations required. For further information, contact the Theology Dean’s Office at (626) 584-5300, or e-mail: <theology@fuller.edu>.

Parish Pulpit Fellowship Award

Applications are now invited for the 1998 Parish Pulpit Fellowship Award. The objective of the Fellowship is to offer graduating students with outstanding preaching gifts and a commitment to parish pulpits ministry an opportunity to broaden their experiences through travel and study to enhance their homiletic skills. Two fellowships will be available for graduating students. Recipients will be expected to travel overseas during the 1998-99 academic year and will be required to complete at least two full semesters at a theological school of their choice outside the United States. Application forms are available at the Theology dean’s office (626) 584-5300 or e-mail: <theology@fuller.edu>

The deadline to submit applications is March 20, 1998.

A New Name for Generation X

by Sandy S. Kirk, Ph.D. student in SWM

Generation X—it rings with a rather hollow, tinny sound. Like an algebraic symbol with no known meaning. Like an X-blank or brand-X, with no clear purpose. Like being Xed off the list of historical generations.

Some try to add a positive twist—like Generation X-travagan, X-citing, X-cellent. Others remind us that X is the Greek symbol for Christ, calling this generation to become an X-ian generation. Still, the name doesn’t resonate. A Newsweek article observes that ninety percent of young people would never let the disgusting label “Generation X” cross their lips (June 6, 1997:64). The kids coming after Gen X are already tagged “millennials,” but ‘X’ is a slap in the face to a generation which has already been battered around enough. Maybe it’s time to peel off the X label and apply a far more appropriate name.

Sure, we detest labels, but we do need words to communicate. After all, who wants to be lumped in with the baby boomers? The values, philosophical assumptions, and views of life are so different in this younger generation. Perhaps history has been waiting for the world to recognize who this generation really is. Maybe it’s time to fill in the X-blank with a more positive and historically accurate title.

The First Postmodern Generation

The generation born between 1961-1981 is the first purely postmodern generation in history. This is a distinction no other generation in history will ever be able to boast. Other generations will be part of postmodernity, but no other generation will actually be the transitional generation. No other will ever have the unique honor of leading into the third millennium and into the postmodern epoch of human history.

This is why I want to suggest naming these cultural pioneers simply ‘The First Postmodernists.’

Being caught in the midst of the profound historic paradigm shift between modernity and postmodernity has been no easy task. This ground-breaking generation has grown up in a cultural whirlwind. It has been a time of intellectual and moral upheaval, a veritable cultural revolution. The first postmodernists have been the pivotal generation, beating a new path into the vast, unknown terrain of a new historical era. They have been like a generation caught between the outflowing tide of modernity and the irruining tide of postmodernity. Granted, some have been sucked down by the undertow, tossed in the churning waters, ground in the sands of the ocean bed, and perhaps even drowned. Most, however—though emerging somewhat bruised and battered—have washed successfully up to the shore of a new epoch of time. Perhaps the letter X, like an algebraic symbol, is ready now to have its true meaning quantified. Perhaps history was simply waiting to recognize that this is the transitional generation, venturing from modernity into the enterprise of postmodernity.

Postmodern Mindsets

The name ‘first postmodernists’ describes characteristics which will help older generations understand who they are. It is a pragmatic, descriptive, and affirming appeal for a generation that deserves to be recognized for its distinguished place in human history. The essential qualities of postmodernity can be clearly evidenced in the characteristics of these first postmodernists. They prefer emotion and feelings over reason and rationality, authenticity over Madison Avenue glitz. They choose heart over mind, community over individualism, relativity and virtual reality over scientific positivism. They are relationally-driven, not career-driven as their parents were. They prefer pragmatism over idealism, leisure time with friends over corporate-ladder-climbing. It is time we strip off the negative label and give a positive title to a generation of youth who grew up with modern parents, but have postmodern mindsets. Since this is the first purely postmodern generation, why should we stick them with a label so unfitting, so disrespectful, and so outrageously insulting as ‘Generation X’? Dropping the X, and filling in the blank with a more honorable and timely title, would help alleviate misunderstanding between the generations by the sheer power of the name.

A New Vocabulary at Fuller Seminary

I propose that here at Fuller we drop the demeaning label ‘Generation X’ from our vocabularies and use a more appropriate and definitive term. Those who are launching into the uncharted waters of a new century, a new millennium, a new epoch of human history deserve to be christened with a name befitting their inaugural debut.

I have tried this name on many students in their twenties. They are repulsed by the name ‘Gen X,’ but they are honored by the unique title, the noble calling, the auspicious distinction of being...the first postmodernists.
Christian Community Personified

by Velma Union, M.A. student, SOT

Many of you who know me are aware of the recent loss of my son. I now realize and can attest to what a real Christian community is like, because of the support I received during these recent months. I received cards letters and notes from many people, and I want to say thank you for your prayers and the many kind expressions of sympathy accompanied by heartfelt caresses or touches or looks that were genuine and made this burden somewhat lighter. I can attest to the fact that the strong in Christ did truly bear the infirmities of the weak. This was the most vulnerable time in my life, and God chose to have me at Fuller.

The notes in particular from Dr. Mouw, Dean Dyness, Dr. Kim, Dr. Scholer, and Mr. Gorman came at a very crucial time. Dr. Gooden has helped me work through the loss, and without this assistance and encouragement I am not sure where I would be right now. Karen, a fellow student, even gave me a book which has blessed me since I received it, and Scott and Annelie even had their parents and friends praying for me over the Internet. I guess we can call it the Prayer-Net; God uses everything! Darren, a fellow Barnabas Partner, offered to spend time with my grandson. Many thanks....

The Office of Christian Community (Doug and Cathy) came to my son's house with a truckload of food and love and a small rosebush which lifted me out of the pit.

I want to express my heartfelt thanks to all who said "I share your loss," all who smiled and the smile said "I feel your pain," and all who prayed for my relief, or just cared at all. I am finishing my last quarter on this M.A. and I'm not sure where God is taking me next, but I know that my Fuller experience and all the participants will be with me wherever I am...

The loss of my son has left a void that can never be filled. Psalm 11:3 asks the question, "If the foundations be destroyed, what can the righteous do?" We are called to seek God, if we really are "the righteous." Most of my foundations have been destroyed. See the tape from chapel 10-30-97; it contains a bit of my testimony regarding my Fuller experience, and how many false experiences which were taught to me as law were destroyed and replaced with the truth.

Remember the old "Mission: Impossible" experts whose tapes self-destructed when the mission was complete? I have asked myself the question, "How many more young black men will have to be killed before we—"the foundations"—self-destruct?"

Thank you, and know that I have asked the Lord for a seven-fold return of your investment in me during this time. I believe He has heard me and that you will receive a seven-fold return.

Please pray for the Lord's church and its business of ministry.

Where's the King Sermon?

Due to unforeseen circumstances, the second part of Rev. Bernice King's January 30 sermon has been delayed. The SEMI apologizes for any confusion this may cause.

AT THE MOVIES

As Good as it Gets

reviewed by Allen Corben, Registrar's Office

There is something that runs through every character Jack Nicholson portrays, something repellent. It might be the air of tragedy suggesting damage in his past, the smug handsome face that can lie as easily as breathe, or the wild eyes giving off the sense of barely suppressed rage. These all give me the impression that at any moment he might haul off and rip someone's lungs out. I'm conflict-avoidant, so I get a vicarious thrill watching how angry he can get, but it is not attractive. Nicholson has had a string of movies playing angry men, betrayed, wounded, tortured men. In fact, this character has become almost a cliché. He has even played cartoon caricatures of himself: the madman McMurphy in One Flew Over The Cuckoo's Nest; the Joker in Batman; the Devil in The Witches of Eastwick. When you add to that the reports of his real life, where he is alleged to have smashed in a car window with a golf club, it's easy to find stuff to dislike. That's one of the reasons As Good as It Gets is as good as it is. Jack Nicholson is playing a sympathetic, even appealing character for a change.

Don't get me wrong; it is still Jack Nicholson. His character is Melvin Udall, an obsessive-compulsive writer who spews venom at the drop of a hat. To a neighbor who knocks on his door "If one day you hear a thump, and a week later the smell coming out of my apartment is so bad your guts heave every time you walk by, DON'T KNOCK ON MY,+ *@! DOOR!" So, Melvin is not a nice character. But while he may drop dogs down apartment building trash chutes, he is trying to be a better man, and to make a connection with Carol the waitress and even with Simon, his neighbor. Melvin is capable of breathtaking moments of gentleness; he is also quite capable of acidic commentary and manipulation. He may be hateful, but Melvin Udall is endearingly hateful. And I did root for him and Carol to hit it off; it is a romantic comedy, after all.

As Good As It Gets (PG-13, rightly so) is funny, but much of the humor is politically incorrect. Don't look for Melvin, xenophobe that he is, to be a Snag (a "Sensitive, New Age Guy"). Some might find the comments about Jews, blacks, homosexuals, and the like over the edge. I laughed, figuring those lines were not heartfelt, but tools of Melvin's neurosis keeping people at bay. The story of a man who cannot step on a crack's trying to reach out to Carol, the only person who does not despise him, has real moments. If you are not easily offended, and can tolerate Nicholson's mixture of cute and caustic, this would be a fine way to spend a few hours.
**CAMPUS EVENTS**

**For Worshippers**
To give rich and diverse service, Wednesday chapel is looking for worshippers who can serve with their talents. If you have a gift with any kind of instrument (including vocals), please contact Rick Kong at (626) 449-6540 or through campus box #418.

**Attention all Musicians!**
The chapel office is looking for people who have musical talents they would be willing to use to serve the Fuller community in chapel. Dates are to be determined. Please call (626) 584-5580.

**Say “Ba-Bye” to Winter Texts**
Wednesday, 2/18
Winter textbooks will begin to be pulled from bookstore shelves on February 18th (week 7) to make room for the spring quarter texts that will be arriving. Don’t get caught without the books you need for finals!!

**Balancing Work, Ministry, Relationships, Childcare at Fuller**
Tuesday, 2/24 @ noon–1 p.m.
You’re invited to bring your lunch to the Faculty Commons (near the switchboard) and share how you carry out your call to follow Jesus in various roles. How can we reach out to each other? Drinks will be provided and children are welcome. Sponsored by ASC Women’s Concerns, (626) 584-5215.

**Juggling Family & Career**
Thursday, 2/26 @ noon–1 p.m.
All students are welcome to join this discussion on the important issue of juggling family and career. Speakers include SOP faculty Dr Linda Wagener and Dr. Nancy Thurston. Sponsored by the SOP Women’s Concerns Committee. SOP student lounge.

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**INTERNATIONAL STUDENTS’ FINANCIAL AID FORUM**
**Thursday 2/26 @ noon–1:30 p.m.**
The International Student Concerns Committee (ISCC) will offer a financial aid forum in the Faculty Commons to introduce international students to the policies, services and personnel of the Financial Aid Office, and to provide a platform for students’ questions and concerns. Lunch will be provided. For more information, contact the ISCC Office at (626) 304-3757.

**Look for these SOT events in the spring quarter:**
**Tuesday & Thursday, April 7, 9**
The 1998 New Testament Colloquium features Professor C.K. Barrett. Professor Barrett, a Pauline specialist and professor emeritus of divinity at Durham University, will give two public lectures: “The Book of Acts and Issues in Ministry” on Tuesday, April 7 at 7:30 p.m., and “Galatians 2 and Acts 15: Theological Issues” on Thursday, April 9 at 1 p.m. The lectures will take place in Payton 101, are open to the public and no reservation is required.

**Look for these SOT events in the spring quarter:**
**Tuesday, 4/14 @ 10–10:45 a.m.**
Dr Cecil M. Robeck, Jr., professor of church history and ecumenics, will lecture on “Béla Vassady, Fuller Seminary, and the New Ecumenism” in Travis Auditorium. This Professorial Inaugural Lecture is open to the public. No reservations are required.

**For more information on either of these events, contact the Theology Dean’s office at (626) 584-5300 or e-mail <theology@fuller.edu>**.

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**LOW-FEE INDIVIDUAL THERAPY**
Offered by the School of Psychology, beginning April 1998, for those experiencing anxiety, depression, relationship difficulty, life change adjustments, personal growth. Ten sessions for $50. Therapists are first-year students enrolled in Clinical Psychology Ph.D. or Psy.D. programs. To assure confidentiality and to avoid conflict of interest, SOP students are asked not to apply. Contact Fuller Psychological & Family Services at (626) 584-5555.

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**ANNOUNCEMENTS**

**Fuller Housing**
Want to live 5-10 minutes from school? If you’re a full-time FTS student and would like to become a part of Fuller’s residential community, let Housing know. Currently several one-bedroom apartments and studios are available, plus a few residents are looking for roommates, so hurry to the Housing Office or call us at (626) 584-5445.

**Black History Month Display through Sunday, 2/22**
An exhibit of articles at the Plaza Pasadena mall will commemorate Black History Month. Newspaper articles dating back to 1936 and covering topics such as segregation and the Civil Rights movement will be on display through February 22. The exhibit shows how events and personalities were portrayed in the media, and how that portrayal has changed over time. Take a stroll down during your lunch break and check out this exhibit! (The SEMI is indebted to the Pasadena Star-News for this information.)

**Tour of Wycliffe Bible Translators**
**Friday, 3/27 @ 10–11:30 a.m.**
Open to anyone in the Fuller community...a tour of Wycliffe’s headquarters in Huntington Beach, on Friday, March 27 (during spring break) from 10 to 11:30 a.m. Call Karen at (626) 797-4873 for further information.

**Hospital Internship**
Chaplain Carmen Okos, M.Div., is offering a hospital internship at Glendale Memorial Hospital and Queen of Angels Hollywood Presbyterian Medical Center during the spring 1998 quarter. This is a 2-unit FE 546 Field Education course. The internship includes work in intensive care, rehabilitation, perinatal oncology, and general/medical. If interested, please contact Chaplain Okos at (818) 502-4578, or Gwen Ingram in the Office of Field Education at (626) 584-5377.

**Easter/Passover Testimonies**
Don’t forget to give the SEMI your Easter/Passover testimonies! 150-word stories and poems from members of the Fuller community (spouses & children included) will be accepted through March 3. Please give us your submissions on diskette (text-only format) and on paper at Box OSS via campus mail (or e-mail us at semi@vax.fuller.edu). Questions? Call Laura at (626) 584-5430.

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**50 years ago THIS MONTH**

Limits were set on what kind of murder would be allowed on radio programs: excessive horror in slayings, kidnapping or beating of children, and the use of third-degree methods by police were forbidden.
For Rent

Mature, responsible Christian female needed (age 28-38) to rent room in nice Sierra Madre townhome. No pets—must like cats. Washer/dryer, pool, easy access. Contact Mimi (626) 355-1680. $375 + half utilities.

Need a Photographer?

Cindy Darby
Photography
(626) 578-1099

I have 10 years' experience. My work has appeared in TIME and LIFE.

Classified Ads

Psychotherapy for Students—providing individual, premarital, and couples counseling. Contact Cynthia Winn, M.A., M.F.C.C., at (818) 789-3346.

Christians need cars too! SIDCO Auto Brokers serves Christian colleges, missions, staff/students/alumni. This is our 12th year serving the Christian community only. Fuller hotline (909) 949-2778 or 1-800-429-KARS. "A good name is chosen rather than riches." Proverbs 22:1


FROM CAREER SERVICES

Attention all Korean- & Chinese-Americans

The United Methodist Church is in need of dedicated pastoral candidates for 2nd generation Korean and Chinese speaking communities in the United States. Representatives from the General Board of Global Ministries will be on campus to meet with students and share mission opportunities for ministries.

Thursday, February 26
11:00 am - 3 pm
Geneva Room
Lunch will be provided
RSVP 626-584-5576

For more information visit the job room. We have many more full- and part-time church jobs.

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- **Toshiba 445cdx**: p133mmx 48/1.4gb 12.1“ dual scan color 10x
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- **Toshiba 445cdu**: p133mmx 48/1.4gb 12.1“ active matrix color 10x
  - cd-rom 32 mb ram free $1,899
- **Toshiba 730cdx**: p150mmx 16/2.1gb 12.1“ tft 10x cd-rom 28.8 fax
  - refurbished $2,199
- **Toshiba 465cdu**: p166mmx 32/1.4gb 13.3“ tft 10x cd-rom 28.8 fax
  - video camera Windows '95 $2,999

### IBM

- **IBM Thinkpad 380D active matrix**: $1,999
  - p150mmx 16/2.1gb 8x cd-rom 12.1“ 56k fax/modem
- **IBM Nirvana Pro**: $1,899
  - p166mmx 40/2.1gb 12.1“ active matrix color 10x cd-rom
  - 56k fax/modem

### Hitachi

- **Hitachi MX166T**: $2,299
  - p166mmx 48/2.1gb 8x cd-rom 33.6 fax/modem 10bt
  - ethernet card 12.1“ active matrix color 5yr warranty

### AST–Samsung

- **AST–Samsung Ascentia P70**: $1,999
  - 3yr warranty
- **AST–Samsung Sens Pro525**: $2,099
  - 3yr warranty

### Fujitsu

- **Fujitsu Lifebook 435dx**: $1,299
  - p133mmx 16/1.4gb 10x cd-rom
  - Li-Ion battery 28.8 modem
- **Fujitsu Lifebook 535tx**: $1,599
  - p133mmx 16/2.0gb 10x cd-rom 12.1“ 33.6 modem

### NEC

- **NEC Versa 6030H RB**: $1599
  - 1yr warranty
  - p133 16/1.35gb 6x cd-rom 12.1“ active matrix color 28.8 modem factory refurbished

### Sony

- **SONY PCG 70SC**: $1,899
  - p150mmx 16/2.1gb 14.5x cd-rom 12.1“ 33.6 modem

### Logos Bible Programs Available:

- **Level 3**: $199
- **Level 4**: $249
- **New Standard Edition**: $99
- **Delux Edition**: $199

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